

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology
- Natural Theology

Opening: Life with God by knowledge and by love (Luke 10:27-28; Rom. 8:28, 35-39; 2 Pet 3:14)

Prayers:

Foundations for love for and knowledge of God

1. Spiritual foundations (1 slide): Christ’s Bride, the church.
2. Philosophy of language-21 (1 slide): Cratylean exegesis and human feelings (emotions).
3. Heaven-16:—Continuation of development of Heaven.

Spiritual foundations: Christ’s church.

1. We have noted the distinctions between basic morality, virtue, and supernatural virtue (Rom 1:18-32; Pharisees; 1 Cor. 5:1-8; Gal 5:16-23) and the need to advance by love and by knowledge to status of being a Friend of God, to being a believer after God’s own heart.
2. The church suffers greatly today. She is constantly berated and ignored. Moreover, her purpose has been distorted into everything from the social gospel and prosperity gospel to a local passage-butchering-problem-solving facilitator. She is ill and lost her way in the modern world in stark contrast to the Early Church, Acts 2:46. The bride lacks purity in doctrine and life.
3. It can hardly be denied that many attacks on the church by society and believers have some basis in fact. Even the church in the Bible, under the greatest of leadership, contained all kinds of believers: moral vs immoral, virtuous vs. vice-filled, those with supernatural virtue vs. the carnally minded, and those who were friends of God vs. those who were enemies of God. Every church will be tested to reveal those who are serious about God: “there must be factions among you so that those who are approved may become evident among you” (1 Cor. 11:19).
4. It was Christ who purchased the church with His own blood and designed it to be His chosen institution until He returns. The fellowship of believers extends to fellow believers in Heaven, Heb 12:23. The gates of Hell shall not prevail against her. She will remain Christ’s bride. You cannot love Christ and berate or hate the church. She is the ultimate Cinderella story. She is only the Bride because of His grace. However, her attire is made up of her works (Rev. 19:8). She is to be pure while her Groom is away as she prepares herself for the Groom.
5. Christ has designed the church to be the “pillar and support of Truth” (1 Tim. 3:15). Hence, the issue must be the Whole Truth, Total Truth, and nothing but correspondence truth. The pastor must never compromise God’s Word (Acts 20:24-38)—period, full stop!

5: Hermeneutics

4: Language-21

3: Epistemology 32
 - Existence 50
 - History 50

2:Metaphysics 32
 - Trans. 50

1: Reality
 - Logic 32,
 - Truth 32

Philosophy of Language-21 (Plato's *Cratylus*)

Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato (428-348 BC)

Aristotle (384-322 BC)

Ferdinand de Saussure (1857-1913)

Gottlob Frege (1848-1925)

Bertrand Russell (1872-1970)

Ludwig Wittgenstein (1889-1951).

Martin Heidegger (1889-1976).

W. V. O. Quine (1908-2000).

Noam Chomsky (1928-)

Realist view of meaning.

Foundation of meaning.

Communication of meaning.

Elements of language.

Function of language

Meaningful God-talk.

Analytic Philosophy

Conclusion.

Analogy.

Metaphysical analogy.

- A. Review of the three positions on language and reality.
 1. The Cratylean position: one can discover essence through etymologizing.
 2. The Hermogenean position: language is purely conventional.
 3. The Socratic position: language is unreliable; what is needed is to examine the nature of things themselves (eidetic epistemology).
- B. Examination of how philosophy of language impact biblical studies on the nature of man.
 1. Socrates was right in that etymological studies are unreliable in themselves, even untenable, in that they only give us what the first Hebrew and Greek name givers thought of the reality to which their language points. Consider the name "Jesus" as applied to Jesus Christ, to Joshua, and to many modern Mexicans.
 2. Biblical example of the problem with Cratylean etymologizing: Take 1 John 3:17, "But whoever has this world's goods, and beholds his brother in need, and **shuts up his bowels (σπλαγχνα, splanchna)** from him, how dwells the love of God in him?" This term is also used of literal guts of Judas in Acts. 1:8.
 3. This example enables me to illustrate both the untenability of a Cratylean epistemology as well as the basic philosophical problem we have of mapping atheistic and deistic concepts on Scripture, like "emotions," and "female part of the soul."
 4. Note the metaphysics occurring in the KJV's "bowels," the NASB's "heart," the NIV's "pity," the YLT's of "bowels," and the NET's "compassion." Clearly, most are trying to get to the reality, but how without some serious metaphysics of human nature?
 5. Generally, these terms are categorized under emotions by modern man. This causes many problems as these feelings are usually downplayed as if how one feels is not important and has nothing to do with virtue. A major source of this problem comes from Cartesian dualism.
 6. Consider how *splanchna* is used with reference to the Lord Jesus Christ and in Paul's epistles (Matt. 9:36; 14:14; 15:32; 20:34; Luke 1:78; Philip. 1:8, 21; 2:1, Eph. 4:32; Col. 3:12; 1 Pt. 3:8). Clearly, it is considered virtuous and central to the Christian life. However, apart from hylomorphism it is hard to see how "feelings" can be integral to the Christ life. Clearly, the method we need is eidetic epistemology—not *onomata*.₂

Warnings:
Matt 6:19-34
Rev. 14:13
2 Cor 5:10
Rev. 19:8



Temporary Heaven
John 17:24; Philip 1:21-23; 2 Cor. 5:8; Rev. 1-19



Eternal Heaven/Earth
Rev. 21-22

Present Earth



Our In-between world

Warnings:
Matt. 7:13-14
Luke 12:16-34
Luke 14:18-20

Temporary Hell
Luke 16:19-31



Eternal Hell
Rev. 20:11-15; Matt 10:28-30



HEAVEN-16

John 14:1-3 - Note the physicality of the present, temporary Heaven.

1. Heaven is not a state of being or some spiritual place. Scripture constantly speaks of both the temporary and eternal Heaven in very tangible, material ways. Man needs a physical place for a physical body.
2. The historical neglect of Heaven is all part of Satan's attack. This should not surprise us for Satan's MO is to attack (1) the nature of God, (2) His people, and (3) His place (Heaven), Rev. 13:6. Consider the massive inroads he has made in each of these areas.
3. Note the physical Jesus. He is speaking of Himself fully human without any reference to spiritual coming. He is going to the present Heaven with all of His human nature to prepare a place for us and receive us to Himself in a place. Again, He speaks of Heaven in very physical terms.

4. Note the spatial aspect of the present Heaven: a place. He mentions going to it and coming from it. “That where I am you will be also.” Our physical bodies will need a physical place to live and communicate with Him as human beings. In His resurrected humanity, He is in one place at one time.

5. Note the reference to house (**οἰκία**). House refers to Home or estate , a family dwelling place for different members of the family. The House is now separated from Earth, but will be united with Earth in the eternal state. At one time there was only the Father, Son, and Spirit. But through the metaphysics of the incarnation, God’s Home comes into time and space and becomes our Home. Only Christ could make this possible.

6. 'Home' speaks security, comfort, love, and perfect provision. Note how Christ gathers up all of the unknown about the next world and basically calls it our Home. What a beautiful and tender name for Heaven.
7. 'Home' speaks of free, frank, family discourse in a family place with comfortable surroundings of unconditional acceptance and love.

8. 'Home' has allusion to the God's Heavenly Temple, of which the earthly temple was but a copy. What is the purpose of the Heavenly Temple? to manifest divine glory. In the Heavenly Home is the New Jerusalem, filled with magnificent revelations of God. We will all behold the glory and love of the Triune God at physical death or the Rapture.



9. “Many rooms” (μοναὶ πολλαί εἰσιν) speaks of personal individual places. Note that it is not an angel who is preparing it. Only Christ knows our souls like no one else, and He is preparing a place for us with perfect provision. He is the Master Architect and Master Builder. Note only does He decide the makeup of each room, but where they will be located. In other words, he will put you near those you love the most. Expect to see Adam and Eve sitting together as well as walking hand-in-hand down the streets of gold.

10. “Many rooms” indicates that many will be in Heaven. People from all nations of the world will be in Heaven worshipping Christ.

Daniel 7:14 "And to Him was given dominion, Glory and a kingdom, That all the peoples, nations, and *men of every* language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

11. House (estate) vs. rooms points to the fact that there will be both spaciousness and personal comfortable smaller places with sights, sounds, smells, and fond familiarity with great conversation and times for personal reflection. The problem with modern truncated views is that they leave us with bodies with no real place to go.

12. “House . . . many rooms.” Apart from Christ, no matter how perfect all of the details of the room, it could not be Heaven. Christ is what makes Heaven Heaven. I will be able to sit at my study and learn, all basking in the blazing glory of the presence of God.

13. “If it were not so, I would have told you.” It is as if Christ is saying, “Did I ever hide from you anything painful? Did I ever allure you to follow Me by false promises?” What bothers me the most as pastor is to hear believers, who claim to believe Christ and the Bible, doubt and even scoff at what Christ says about Heaven all the while they have no rational basis to do so. Of course it is not like Christ did not warn us about the darkness that would fill the souls of those who put more value in the world than heavenly treasures? Matt 6:9-24.

14. A prepared place for a prepared people. The two preparations.
 - a. Preparation in eternity past, Matt. 25:34; Col 1:12
 - b. Ongoing present preparation, John 14:3; Rev. 19:8. He is the perfect Architect, Builder, and Planner. It must be something that utterly fantastic—all designed for special recognition as the Bride of Christ. Moreover, Christ has to go there to make it personal, perfect, and Heaven for you and me.

15. Consider Christ as Creator and Builder.

- a. Creator: All He had to do was speak for the creation of all things. There was no need for Him to go anywhere.
- b. Builder: He now moves locations and provides personal provision for special honor. It will be the best of the best. Nothing second rate!

16. The eternal perspective vs. the temporal perspective.

- a. The eternal perspective and the ramifications, 1 Cor. 15:58; Philip 1:21; Philip 3:1; 2 Pet 3:11-14; Heb. 11:24-26; 1 John 3:2-3.
- b. The temporal perspective and its ramifications, Philip 3:17-21; Mat 6:19-34.

17. What does the Bible actually SAY with regard to rewards? Look at the various motives, incentives and the nature of the concurrent activity involved in gaining rewards, Jer. 17:9-10; Matt. 6:1-7, 16-18, 19-34, 19:21, 25:14-23; Luke 6:35, 14:12-14, 16:9-11, 19:17-19; Rom. 14:10-12; **1 Cor. 3:10-15, 4:5, 9:24-27; 2 Cor. 4:16-18; 5:9-11; Eph. 6:7-8; Col 3:22-24;** 1 Tim 6:6-19; 2 Tim. 2:12, 4:6-8; **Heb. 6:10-12;** James 1:12, 2:14-26; 3:13; 1 Pet. 5:1-4; 2 Pet 1:3-11, 3:10-14; 1 John 2:28; 2 John 8; Rev. 2:10, 2:23, 3:11, 21, 14:3, 19:7-8.